December 11
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (DOC. & COV. 18 : 16).

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THE LORD DEFINES A PATH FOR MEN TO FOLLOW.

PRESIDENT ANTHONY W. IVINS.

(*Continued from page 775*).

THAT knowledge of the redemption which was to come to the human family through the infinite atonement which would be made by Jesus Christ was possessed from the beginning by the people of the world is plainly shown by the Scripture, and is particularly emphasized in the revelations which have come to the Church in our day. In order that this great truth might not be lost sight of, the Lord has, at various times, and in divers places, manifested to His servants, either by dream or vision, or personal appearance the importance and indispensable necessity of faith in it. It naturally followed that with the renewal of the old covenant with the small body of people, whom He designed to bring to a new world He should again make clear to them this great truth by which their lives were to be governed, either for their blessing or condemnation, and this He did to the brother of Jared, under the following circumstances :

While engaged in prayer, the voice of the Lord came to him as follows:

"Believest thou the words which I shall speak?

"And he answered: Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie.

"And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even

they who shall believe on my name; and they shall become my sons and my daughters.

"And never have I showed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh."

By this we see that more than two thousand years before He manifested Himself in the flesh, Christ showed Himself to this man, that a witness might be had among the people of His existence and future ministry among men. Before this people reached the American continent the Lord warned them of the consequence of disobedience, and made known the conditions upon which they were dependent, either for success or failure, after their arrival there. Let me read:

"And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

It is sufficient at this time to state that notwithstanding this admonition, and the many manifestations of the power and mercy of the Lord which were had among them, the Jaredites refused to walk in the way that the Lord had marked out, went into transgression, and finally, through war and contention, ceased to exist as a nation.

More than one thousand years after the Jaredites were led

away from the tower of Babel, the Lord again brought a small colony of people from the old world, this time from Jerusalem, and established them in America, a people known and referred to in the records which they kept, as the Nephites.

To them the Lord repeated the promise which he had made to the Jaredites: He would lead them to a choice land, which should be their inheritance, and great prosperity would attend them on one condition, namely, that they should be devoted to the God of the land, who is Jesus Christ. The doctrine of the atonement was revealed to them, and after His resurrection the Redeemer appeared, and organized His Church among them. For two hundred years after the organization of the Church the Nephite people enjoyed a great degree of peace, prosperity and happiness, but like the Jaredites before them, they refused to walk in the old paths, and when the prophets whom the Lord raised up warned them that the road in which they were traveling would lead to disaster and that the way of the Lord was so plainly marked that a wayfarer, though a fool, need not err, they said, We will not walk therein. When the watchmen said, Hear the sound of the trumpet, which calls you back to the old way, they said, We will not listen. Disobedience resulted, as it always has, in loss of the birthright which the Lord had given them, and the destruction of another nation which might, if obedient, have continued until the present.

This brings us to another epoch, or dispensation, of greater importance to us, to the world at large, than any which has preceded it. Another period of one thousand years had elapsed. When the Lord inspired Columbus to sail away from Spain, and directed him to the shores of the New World, the first step had been taken in the opening of the greatest Gospel dispensation which the world has ever known, a dispensation looked forward to by the prophets of old, in which the Lord said that He would consummate His work, and prune His vineyard for the last time, when the wheat was to be garnered, and the tares bound in bundles and burned.

By natural means, as the Lord always operates for the accomplishment of His purposes, means so simple that the thoughtless and unbelieving do not see the manifestation of His power, He brought the Puritans from the old world to New England, the Dutch to New York, the English Cavaliers to Virginia and the French to New Orleans, a combination of races which, paradoxical as it may appear, was just calculated to give us the composite America, who made the United States of America what it is, the greatest nation of the world to-day.

Inspired men have been raised up, who have given us our form of government, and code of laws by which we are controlled, the best ever evolved by man, so far as we are able to judge. The Lord has strengthened the arms of the patriots who have

defended us against the assaults of all those who have come up against us, and delivered us until to-day, from those who would have torn us asunder. Against all opposition, I sometimes think almost against ourselves, the Lord has brought us to our present condition, until this nation, like a city set on a hill, has become the light of the world.

I have gone hastily over the history of the past, which brings us to the present, to us the most important period of the world's history, because it is our day, the day in which the conduct of world affairs, with which we are directly associated, has been entrusted to us, when we are to prove whether or not we are to benefit by the experiences of the past, avoiding the pitfalls into which our predecessors have fallen, and profiting by the markers which they have placed along the road which leads to happiness and success, while we avoid those which the experience of the past teaches us inevitably lead to disappointment and failure.

The welfare of the Church, and every other interest and institution of our country is dependent upon the stability of our civil government, by which our every interest is controlled. There is nothing which we call our own, not even our lives, which is not subject to its demands. However much we may resist or say we will not, it compels submission.

Our government can be no better than its citizenship, since the men who frame and execute the laws are chosen from among the body of the people, and consequently reflect the character of the majority of the electorate.

Has the time come when it is worth while that we pause and carefully examine ourselves, when we should take note of the sign-boards which history has placed along the road which we are traveling? Is it worth while to inquire whither this road leads?—to listen to the pleadings of those who have gone over it before, and know the death traps which are scattered all along the way, or shall we go blindly on ignoring the experiences of the past, until chaos shall come to us as it has come to those who have occupied this choice land before?

I have gone back over the road which leads to Babylon and Nineveh, to Thebes and Memphis, to Tyre and Sidon, to Greece and Rome, and all along the way have seen these words of warning blazed in the tree-trunks, and cut into the face of the rocks—Beware of lack of faith in a living God. Beware of selfishness, of personal ambition, of pride, of love of power and dominion, of disregard for the honor of men and the virtue of women, for the end of this road is disappointment and death.

I believe that every soul present desires the perpetuity of our government. It would be a source of sorrow to know that there is a person here who is not willing to give his all that this desired end may be achieved. If this is to be accomplished we must avoid the road which those who have gone before have followed.

I fear, as I contemplate our present condition, that some of the paths in which we are walking, if we continue to follow them, will lead us into the broad road from which few turn back, once they have entered into it.

(TO BE CONTINUED).

THE DUTY OF MISSIONARIES.*

WHILE waiting, I made the following remarks: That the time that we were required to tarry in Kirtland to be endowed would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out, two by two, as in former times, but to go in all meekness, in sobriety and preach Jesus Christ and Him crucified; not to contend with others on account of their faith or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not will pull down persecution upon their heads, while those who do shall always be filled with the Holy Ghost; this I pronounced as a prophecy and sealed with Hosanna and Amen.

Also that the Seventies are not called to serve tables or preside over churches, to settle difficulties, but to preach the Gospel and build them up, and set others, who do not belong to these quorums, to preside over them, who are High Priests.

The Twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock the door of the Gospel to them, and call upon the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if any one will say, I wish to go to such a place, let all the rest say Amen.

The Seventies are at liberty to go to Zion if they please, or go wheresoever they will, and preach the Gospel; and let the redemption of Zion be our object, and strive to effect it by sending up strength of the Lord's House, wherever we find them.

I now proceed to make a few remarks on the duty of Elders with regard to their teaching parents and children, husbands and wives, masters and slaves or servants.

First, it becomes an Elder when he is traveling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians to influence their minds, thereby drawing them from

*Instructions offered by the Prophet Joseph Smith to Elders who engage in the work of the ministry. "History of the Church," Vol. II., pp. 431-432 and 262-264.

their duties, which they rightfully owe these legal guardians, they should commence their labors with parents, or guardians; and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of children to the fathers; and no influence should be used with children, contrary to the consent of their parents or guardians; but all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences be upon their heads, according to the dispensation which He hath committed unto us; for God has so ordained, that His work shall be cut short in righteousness, in the last days; therefore, first teach the parents, and then with their consent, persuade the children to embrace the Gospel also. And if children embrace the Gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God, let them do so, and there shall be no wrong; and let all things be done carefully and righteously and God will extend to all such His guardian care.

And secondly, it is the duty of Elders, when they enter into any house, to let their labors and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel; but if a man may receive not the Gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if a man forbid his wife, or his children, before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way, and use no influence against him, and let the responsibility be upon his head; shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee from the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth, and as the prophet hath said, "It shall be a vexation to hear the report." I speak thus because I feel for my fellow-men; I do it in the name of the Lord, being moved upon by the Holy Spirit. Oh, that I could snatch them from the vortex of misery, into which I behold them plunging themselves, by their sins; that I might be enabled by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they might have faith to stand in the evil day!

Thirdly, it should be the duty of an Elder, when he enters into

a house, to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house; but if he gain not his consent, let him not go unto his slaves or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof; and the guilt of that house is no longer up his skirts. He is free; therefore, let him shake off the dust of his feet, and go his way. But if the master of that house gives consent, the Elder may preach to his family, his wife, his children and his servants, his man-servants, or his maid-servants, or his slaves; then it should be the duty of the Elder to stand up boldly for the cause of Christ, and warn that people with one accord to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness, to be kindly affectionate one toward another, that the fathers should be kind to their children, husbands to their wives, masters to their slaves or servants to their masters.

THE HARVEST TIME OF SOULS.

As pass us, once again, the harvest days,
And songs of gratitude to God we raise,
A soft, insistent whisper fills mine ear:
"What of the harvest of the soul, this year?"

"The harvest of the soul?"—I pause to ask:
To answer this aright, 'twere arduous task—
Stand forth, O soul! be honest with thyself:
Hast thou sought first thy God, or earthly pelf?

Didst sow the seed the Spirit did provide?
Didst drop a little by thine own fireside?
Didst go afield and scatter far and near?
Say, soul, hast thou been faithful through the year?

Wouldst thou rejoice, O soul? Then work and pray,
And sow the seed He gives thee, day by day;
Nor falter when the soil is hard and rough:
The harvest-time will yield thee fruit enough.

Again I warn thee: Faithful be, O soul!
The years are fleet, and unreturning roll;
To-day thou'rt sowing what thou'lt surely reap—
When harvest comes, would'st thou rejoice, or weep?

Sow in the morning, sow again at noon;
Sow yet again by light of silv'ry moon;
And, oh! as harvest after harvest rolls,
Be mindful of "the harvest-time of souls."

JENNIE WILSON-HOWELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, DECEMBER 11, 1924.

EDITORIAL:

AFTER FOND ADIEUS.

As announced in other columns of the *Star*, President David O. McKay and Sister Emma Ray McKay, together with their children Lou Jean, Emma Ray, Edward and Robert, sailed for their home, Saturday, December 6th. It is on such occasions, when we are called upon to part company, if only for a short time, with those whose associations we have learned to cherish and enjoy, that the inadequacy of language to express human emotions is felt.

President and Sister McKay, by their sincere devotion to duty have endeared themselves to the family of Elders and members composing the European mission. Their places in the hearts of their European friends can not be easily filled. It is no wonder, then, that it is with reluctance we bid them good-bye.

In the language President McKay loves, partly because of inheritance and partly because of adoption, Burns expresses our feelings:

> "Had we never loved sae blindly,
> Had we never loved sae kindly,
> Never met—and never parted,
> We had ne'er been broken-hearted."

Most cordially we wish President and Sister McKay "Bon Voyage." "Adieu! I have too grieved a heart to take a tedious leave."

But it is not so much to bid farewell nor to express our love to our retiring President and his wife that we write at this time. That is hardly necessary, for the Elders and the members of the mission by their manifested willingness to follow suggestions have spoken in unmistakable language their appreciation for President and Sister McKay. It is rather to point out part of the heritage the President and his wife leave that we indite these lines.

Elder James E. Talmage succinctly summed up this heritage in an address at the Leeds semi-annual conference when he said: "President McKay, following the precedent set him by his worthy predecessors in the presidency of the European mission, has carried the work to a point of excellence higher than has ever

before been reached." However, such a condition has not been attained without constant attention to important, though oft-times minor details.

One thing that President McKay has made a rule of his presidency and which stands out most prominently is his having become personally acquainted with the Elders laboring under him. It was his pride to know each Elder in the field—to know the Elder thoroughly that he may be assigned to the field for which he was best suited. Naturally endowed with an ability to remember faces and names, President McKay supplemented this with personal visits to the various fields over which he presided. It need hardly be added that whenever he met with Elders a time of rejoicing and inspiration was assured.

As an example, only typical of hundreds of others, I remember an Elders' meeting that convened in Berlin in February, 1923. There were two hundred seven missionaries present, many of whom could not speak the English language, but in the nine-hour meeting that was held, without intermission, between 9 a.m. and 6 p.m., President McKay heard from each one the difficulties the Elders were facing and their suggestions for improvement. The Elders came away from that meeting with a clearer understanding of what it means to be a missionary of the Church of Christ in the world. Each inscribed red letters in his diary opposite February 17th to designate the especial spiritual feast he had enjoyed that day.

But the Elders were not the only ones to profit from the visits of President McKay. Sunday, February 18th, 1923, thousands of people sat enraptured in the large Kammer Musik Hall, Berlin, while words of instruction and inspiration fell from the lips of this ardent servant of the Lord, albeit, the audience must wait for an interpreter to give them the German equivalent of the words spoken. For some, however, the interpretation was unnecessary. One sister expressed it: "Why, I knew what he was saying without an interpreter. I understood every word by watching his eyes."

To recount in detail the many impressions President McKay left in his various conferences throughout Europe would fill many pages. Here, we can merely enumerate a few outstanding items.

Commencing immediately upon his arrival in Liverpool in November, 1922, with the British conferences then in progress, President McKay started on what was to be two years of continual travel.

His first continental trip carried him through Holland, Germany, Austria and Switzerland. He returned to England just in time to commence the 1923 spring conferences in the British mission. No sooner had these finished, however, than he was off again to Belgium. Next, he toured Germany, returning to Eng-

land in time to meet Elders Reed Smoot and John A. Widtsoe of the Council of Twelve, who were visiting Europe on a special work. With these two brethren, President McKay traveled to Norway, Sweden and Denmark, when Elders Smoot and Widtsoe, learning of the death of President Harding, returned immediately to the United States. President McKay continued on the continent, visiting Germany and Switzerland before returning to Liverpool to attend the fall conferences in Great Britain.

Shortly after the New Year, he journeyed to Aleppo, Syria, to visit the Armenian mission. His visit there was most profitable, not only for the members of that mission, but also as an index to one of the general authorities of the problems facing the Church at large in caring for the members there so stricken by the vicissitudes of war and religious hatred.

During the remainder of 1924, duty called President McKay to the continent no less than eight times. On these trips he visited the missions in Germany, Holland, Belgium, Switzerland, Norway, Sweden and Denmark, repeating and adding to the successes attained in 1923.

In all his travels, he was accompanied and assisted by Sister Emma Ray McKay. In fact, a conference on the continent, as in Great Britain, was not complete without her. The Elders and the members looked forward with as much pleasure to seeing Sister McKay as they did to meeting their president.

Those who have traveled will realize what hardship and sacrifice have been exacted from the President and his wife in making these many trips. Continual traveling is indeed strenuous work, but President and Sister McKay accepted it and performed their task, thinking only of the service they might render to the persons they were called to direct.

As a result of these many visits, unity and system have been carried to a higher degree of perfection than at any time in the past history of missionary work in Europe. Sunday-schools, Mutual Improvement Associations and Relief Societies are now following as nearly as possible the outlines prescribed by the general boards of these various auxiliaries. In cases where these courses have been inapplicable, substitutes have been offered from the mission headquarters. Particularly is this true in the Relief Society work, where because of the different languages the lessons given in the Relief Society Magazine could not be followed by the societies on the continent.

Another most noteworthy feature of the President's labors is the favorable turn of public opinion regarding the Latter-day Saints. In the fall of 1922, when President McKay arrived, a most bitter publicity campaign, denouncing the "Mormons" for every crime and vice imaginable to depraved and wicked minds, was being waged throughout Great Britain. To-day, only rarely do newspapers print the vile articles that were so common in 1922.

The reason is that President McKay communicated personally with the editors, calling their attention to the gross falsehoods in their publications. In almost every case, fair and favorable treatment resulted.

But not only in Great Britain was there difficulty because of the slanderous stories circulated about "Mormon" Elders. In 1922, Elders were prohibited from entering the Scandinavian countries. Through the good offices of Senator Reed Smoot and the United States ministers to those countries, the restrictions have now been removed or greatly modified, and though conditions are not yet what is desired, Elders are allowed to enter these northern countries to preach the Gospel of Christ.

Under the administration of President McKay, new records in the number of converts to the Church have been made. The number baptized in the British mission during 1923 eclipses any year during the past decade. This has been accomplished largely with the aid of the local members and herein is demonstrated the wisdom of President McKay's suggestion: "Every member a missionary."

Along other lines, equally great and commendable work has been done, all contributing to the high efficiency which now prevails in the European mission.

This good work which President and Sister McKay have accomplished is a lasting monument to them, treasured in the hearts of their followers and emblazoned upon the records of the Church in Europe, to which men in future years shall point and say "They builded better than they knew."

G. Martin Hopfenbeck.

DR. TALMAGE ATTENDS MEETING OF THE ROYAL SOCIETY OF EDINBURGH.

On the 3rd inst., President James E. Talmage attended a special meeting of the Royal Society of Edinburgh, of which he is a Fellow. The occasion was made notable by the ceremonial admission of H. R. H. the Prince of Wales as Honorary Fellow. The visitor's ticket which Dr. Talmage was entitled to issue was used by Elder La Moin H. Weiser, who is stationed at Edinburgh.

The gospel of expediency brings triumph for to-day, defeat for to-morrow. The ages honor the heroic minorities. Truth heeds not the hasty ballot that closes a feverish canvass, but it counts the slow vote of the centuries.—Gannett.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference convened, Sunday, November 23rd, in the Queen's Hall, Bradford. There were in attendance, President James E. Talmage and Elder G. Martin Hopfenbeck from Liverpool, Elder Ralph C. Jones from London, Elder Albert D. Batty from Manchester, Elders Samuel P. Martin and J. Leland Behunin from Hull and President John E. Wahlquist and all the traveling Elders of the Leeds conference. President Talmage presided over and President Wahlquist conducted the various sessions.

The Sunday-school session commenced at 10:30 a.m., with preliminary music by Elder David W. Eardley. The congregation sang, "The Day Dawn is Breaking." Invocation was offered by Brother Simeon Stead. The sacramental hymn was "How Great the Wisdom and the Love." President Wahlquist led the congregation in repeating the sacrament gem. The sacrament was administered by Brothers Louis Dalby and Arthur Warnes, assisted by Brothers Kershaw Dalby, Ernest W. Sheppard, Walter George, Simeon Stead and Arthur E. Banham. The concert recitation, James 1:5-6, was conducted by Sister Marie Craven.

An inspiring program on the theme, "Prayer and Prophecy," was rendered by members of the Sunday-school. Sisters Annie Westerman and Lillian Stead sang a duet, "Sweet Hour of Prayer." Sister Winifred Elliott recited the Lord's Prayer. The children of the Halifax and the Clayton Sunday-school sang "Come Listen to a Prophet's Voice." Sister Mary Walker gave an essay on "Prophecy Fulfilled." Brother Arthur E. Banham gave a talk on "A Modern Prophet." The congregation sang, "We Thank Thee, O God, for a Prophet."

President Wahlquist extended a hearty welcome to all present and expressed pleasure in having President Talmage and Elder Hopfenbeck in attendance.

President Talmage, the first speaker, extended to all present the greetings of the First Presidency and the good wishes of President and Sister McKay. President Talmage commented on the theme of the conference and urged all to seek the Lord in humble prayer.

Elder Hopfenbeck related a story to the children. He urged them to observe the things that take place in their lives that they may prepare themselves for the time when they shall be men and women.

The closing song was, "Guide Us, O Thou Great Jehovah." The benediction was pronounced by Elder J. Earl Wardle.

The second session commenced at 2:30 p.m. Brother Frank Holroyd rendered preliminary music. The opening song was, "The Happy Day Has Rolled On." Prayer was offered by

Elder Floyd C. Stuart. The congregation sang, "An Angel From On High."

The general authorities of the Church and the mission and the conference officers were presented and unanimously sustained.

President John E. Wahlquist, the first speaker, extended a welcome to all present. He spoke on the lack of a practical religion in the world. President Wahlquist explained how the Gospel taught by the Church fills the requirements of a practical religion by its wonderful philosophy of life.

Elder G. Martin Hopfenbeck in his address referred to three charges that had been made against the Church by local newspapers to the effect that the Church does not teach that Christ is the Redeemer of the world, that it fosters ignorance and that it surreptitiously violates the laws of the United States. Elder Hopfenbeck pointed to the achievements of the Latter-day Saints and to their educational standing as proof that ignorance has no place in the Church. He related the patriotic sacrifices that Latter-day Saints have made since the inception of the Church, particularly their contributions in the Great War and submitted that people who stand by their government in a crisis are not the ones who violate the laws of that government. In answer to the charge that the doctrines of the Church are unchristian, Elder Hopfenbeck read extensively from the standard works of the Church which declare repeatedly that Jesus is the Christ and that He is the Redeemer of the world.

Elder John E. Barker said he rejoiced in the privilege he had of coming into the world to bear witness of the Gospel of Christ.

Elder Elwood G. Meadows bore a strong testimony that the Church is teaching the Gospel of Christ. He said it gives him great joy to have an opportunity to help in the spreading of the Gospel.

Elder David W. Eardley spoke on the efficacy of prayer. He showed the necessity of a correct conception of the God to whom one prays. He urged that his hearers pray with a thankful heart.

The Halifax choir rendered the anthem, "On Jordan's Banks."

President Talmage, the concluding speaker, explained how the Church sends missionaries to all the world and the purposes for so doing. He said that one of the peculiarities of the Church is that it accepts the Bible literally, that it believes absolutely that Christ was divine, that He was resurrected and that He will come again. President Talmage also explained how the Church was established in fulfillment of prophecy and how authority was granted to officiate in the work of the ministry. In closing, President Talmage bore a strong testimony to the divinity of Christ.

The meeting closed by the congregation's singing, "Come, Come Ye Saints." Elder Ernest C. Moore pronounced the benediction.

Immediately following the afternoon session, President Talmage met with the officers and teachers of the conference. He offered many valuable instructions pertaining to the work in the branches, and encouraged the members to accept more responsibility and ever to keep in mind the slogan, "Every member a missionary."

The final session of the conference commenced at 6:30 p.m., with preliminary music by Brother Frank Holroyd. The opening song was, "The Spirit of God Like a Fire is Burning." Prayer was offered by Brother Arthur E. Banham. The congregation sang, "What Was Witnessed in the Heavens?"

President Talmage, the first speaker, took as his text Luke 13: 23: "Lord, are there few that be saved?" In a powerful discourse, he explained the teachings of the Church as to the condition of man after death. He emphasized the justness and mercy of God in extending to all mankind a degree of salvation commensurate with the work done on earth. President Talmage pointed out that those seeking the greatest degree of glory must first enter in at the strait gate, or by being obedient to the first principles of the Gospel, and then they must continue on in righteous living. In closing, President Talmage invited all to come and be partakers of the benefits of the Gospel of Christ.

Sister Amelia Doyle rendered a vocal solo, "The Lord is My Light."

Elder G. Martin Hopfenbeck took as his subject, "An aggressive code of ethics." Taking as an illustration the boldness shown by Peter and John after the healing of the lame man at the Gate Beautiful, Elder Hopfenbeck compared this fearlessness of the two disciples to the aggressiveness shown by the Church in its claim to be preaching the Gospel of Christ. The speaker emphasized the sincerity of the Prophet Joseph Smith as indicated by the fact that the Prophet laid down his life as a testimony of his work.

President John E. Wahlquist, in a few closing remarks expressed his appreciation to all who had contributed to make the conference a success. He added his testimony to those that had already been given and said that the greatest strength of the Church lies in the individual testimonies of its members.

The Halifax choir rendered the anthem, "Ye Shall Dwell in the Land." Elder J. Leland Behunin pronounced the benediction.

There was an attendance of two hundred fourteen at the morning session, three hundred eight at the afternoon session and four hundred seventy-two at the evening session.

JOHN H. TANNER, Conference Clerk.

IT never will rain roses. When we want to have more roses we must plant more trees.—GEORGE ELIOT.

FROM THE MISSION FIELD.

Departures.—The following missionaries, honorably released from their labors in the European mission, sailed for their homes, Saturday, the 6th inst., per s.s. *Montcalm*: David O. McKay, Mrs. Emma Ray McKay, Vernon G. Robinson, A. Lewis Elggren, Gordon L. Weggeland, J. Norman Dotson, G. Kimball Mellor, George G. Campbell, W. Scott Day, Rudger C. Atkin and Percy C. Hawkes.

Relief Society Organized.—A Relief Society was organized in the Blackburn branch (Liverpool conference) the 26th ult. Sister Margaret Thompson was chosen as president with Sisters Mary A. Shorrock and Mary E. Taylor as her counselors. Sister Isabella Leak was sustained as secretary and Sister Annie Blackburne as treasurer.

Baptisms.—A baptismal service was held at Bradford, the 22nd ult. Six candidates were baptized by Elder Frederick G. Stoddard. Addresses on the necessity of baptism were delivered by Elders Floyd C. Stuart and J. Earl Wardle. A large number of people which included many investigators and representatives of the press were in attendance.

Saturday, the 29th ult., a baptismal service was held at Pitsmoor, Sheffield. One candidate from the Hull conference was baptized by Elder Samuel P. Martin. Confirmation was the following day by Elder Martin.

Special Meeting in Lowestoft.—President David O. McKay presided at a special service held in Lowestoft (Norwich conference) Sunday, the 23rd ult. Branch President Charles M. Coleby conducted. President McKay gave an interesting and instructive farewell address. He said that the message he wished to leave to the people is "Always be true Latter-day Saints." He very clearly pointed out the advantages of such a course. The other speakers of the evening were President James D. Moyle and Elders Walter F. Whitehead and Clifford D. Gough. Monday, the 24th ult., President McKay paid a visit to the Ipswich branch.

Meetings of Traveling Elders.—The traveling Elders of the Norwich conference met in Lowestoft the 15th ult., President James D. Moyle presiding. Many important matters pertaining to the advancement of the work in the branches were discussed. Elder Walter F. Whitehead gave a discourse on the Godhead. It was reported that street meetings are being held in the city of Norwich, after an absence from the market of over ten years.

A meeting of the traveling Elders of the Leeds conference convened in Bradford the 24th ult. President James E. Talmage

presided. The Elders reported on their labors. Elder G. Martin Hopfenbeck encouraged the Elders to systematize their work. President Talmage offered many valuable instructions. He urged the Elders to put forth special efforts to get a wider distribution of the Book of Mormon.

President David O. McKay met with the Elders of the Norwich conference in special Priesthood meeting the 24th ult. Many important questions were answered by President McKay. He illustrated the necessity of continued missionary work after the Elders return to their homes.

Branch Conferences.—The semi-annual conference of the Plymouth branch (Bristol conference) was held the 16th ult., with President Don Clyde presiding. Under the direction of Superintendent Wendell R. Anderson, the pupils of the Sunday-school presented an interesting program. The speakers of the day were President Clyde and Elders Peter J. Clark and Wendell R. Anderson.

The Liverpool branch semi-annual conference was held the 16th ult., under the direction of President Sidney J. Nebeker. President David O. McKay was in attendance. In the morning session, the pupils of the Sunday-school, under the direction of Superintendent Thomas Grimshaw, rendered an instructive program on the theme of "Prayer." The speakers of the day were President McKay, President Nebeker, Elders Howard Cook and G. Martin Hopfenbeck and Brother George Easter.

The Nelson branch (Liverpool conference) held its semi-annual conference, the 23rd ult. Brother James Pickles and Elder Alfred E. Randall conducted the Sunday-school and the evening session respectively. The Sunday-school program portrayed the history of the Church from the death of the Prophet Joseph Smith to the settlement of the Saints in the Great Salt Lake Valley. President Sidney J. Nebeker and Elders Howard Cook, Alfred E. Randall and Grant W. Pett were in attendance.

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